

QUESTIONS THAT INTRIGUE EVERY
CONSCIOUS SOUL;
AND THEIR ANSWERS FROM THE BOOK

{Question/Answer series presented on facebook}

QUESTION NO. 1

1. Why did God cause the message of his earlier revelations to be distorted? Why was only the Qur'an given special protection status? After all, the other revelations were God's messages too.

ANSWER BY AURANGZAIB:

We only SUPPOSE that it was God who "caused" His earlier messages to get distorted. There is no veritable truth behind this Supposition.

I would say rather it was man who kept distorting God's message by virtue of his unbridled freedom of thought and action. God, on the contrary, always continued sponsoring and attesting the veracity of even those "lost" messages, lastly thru His Quranic injunctions. Eventually, a time came in the end when God thought it proper, and decided, to give his last, final and most detailed message a permanent protection.

So we have Quran which by all accounts stands in its genuine and original form. It's quite a different story that

people having different mindset, and often malicious interests, derive guidance from it in different forms, often conflicting with each other's interpretations and mostly serving the damned coercive tactics of the powerful capitalist human Mafia, the ever-present Satan or Lucifer.

Now other details pertaining to this question are also answered. Those details of your question are like this :-

- **"Dr. Shabbir Ahmed says that humanity was not yet primed for the final revelation until the time of Prophet Muhammad. By the time of his advent, he says, "The evolution of human civilization (had) now come to a point where the Final message for all mankind (could) be given, implemented and preserved forever". Well, in the intervening period in which humanity was being primed, hundreds of thousands of innocent people perished. Was there really a need for this? Couldn't God have managed this exercise without this? The people affected by this "priming exercise" experienced unmeasurable harshness – their sons murdered, the modesty of their daughters outraged, their homes razed, their livelihoods destroyed – because God was priming humankind for the final revelation?**

If the first revealed message had stayed intact, there would have been no schisms and infighting between the Abrahamic religions, entailing countless deaths and inhuman aggression that continues to this day. After the earlier messages were revealed, why did God decide to lead mankind down such a difficult path, and that too for centuries upon centuries? What was the sense of revealing those earlier messages, then?

- If the priming period is indeed a legitimate reason, then can God still be called a Compassionate and Merciful God given the amount of carnage that he allowed to happen due to this exercise? "

NOW,,,,,,,,The above can be answered by only one small question.

"Has the humanity NOW, after the last protected Revelation, become sufficiently 'primed' to produce the results required by God's messages?"

Are there no more deaths and destruction, no more rifts and schisms, no more turbulence and exploitation in human societies after it has "primed" and received the last revelation???

I hope your answer is in negative; and brother Dr. Shabbir's theory of "priming" dies its own natural death No?

Some more answers to your Question No. 1).

No Sir, God never said the path of human journey was easy and peaceful. God planned to create a highly conscious life form in the shape of human species, who would be a combination of animal organism AND an invisible and non-material conscious self. As this higher form of life was set free and independent in its thoughts and actions, its path was filled with autocratic delinquent behavior of mischief, chaos, trouble and bloodshed.

Had it not been so, how would He put to test and examine the individual and collective performance of humans in the

perspective of the qualities and attributes given to them, and then reward or punish them in this world and in the Hereafter. Remember the Verse where Malaika question Him as to why HE creates a species which would cause "fasaad" and bloodshed on earth. HE said that only He knew about His plans and goals.

And please always do remember that whatever crimes man commits, he does so with his own free will and authority, because he has not been created a Robot; and because he has set wrong or low Ideals for him. God can't be blamed for man's acts, particularly when God has discharged His duty fully through transmission of His guidance to man via two perfect sources – an inner and an outer source. Also to remember are the countless injunctions proclaiming this life as that of "Ibtilaa" (troubles and miseries).

And,,,,, Because of His ever present Guidance and His limitless bounties that sustain and nourish man on the mother Earth, He can still be, and will always be, called Most Compassionate and Merciful.

QUESTION NO. 2

2. Even though the Qur'an is an undistorted message, God allowed its meanings to be considerably camouflaged over the centuries. Even as we speak, we cannot make sense of many subjects (including Salaat, Saum, Hajj, Zakah, Zabiha, Interest, Magic, Slaves, Jinns, Killing disbelievers etc.) unless we resort to "interpretive acrobatics". Why allow this camouflage to arise, and thereby lead mankind along the road of not only countless hours of debate, research, misunderstandings, and misgivings, but also

violence **and** **bloodshed?**

ANSWER No.2) BY AURANGZAIB:

God did not allow the distortion. God did not allow its meanings to be kept camouflaged over the centuries either. This again is an unsubstantiated allegation. God bestows His guidance, does not force man to follow it in letter and spirit. Man's freedom of action and thought is never violated by God. The sole purpose is to hold man fully responsible for the way he leads his life and then let him bear the consequences of his conduct.

It is the vested interests of the powerful elite among humans (the ever present Power Mafia) that did its best to disfigure, misconstrue and misrepresent God's message whenever it was delivered, because it preached equal distribution of wealth, and equality of status irrespective of gender, cast and profession, etc. These values go against the interests of the powerful Capitalist Mafia that keeps exploiting the masses.

At the present and latest stage of research, Salaat, Saum, Hajj, Zakah, Zabiha, Interest, Magic, Slaves, Jinns, Qatl-e-Murtad,,,,, all have been defined in their true light. My own school of thought has introduced the most authentic and satisfactory translations of respective verses of Quran in its theme-wise work. It would soon be available in English too. English translations project has been undertaken.

Do remember that any "interpretation or interpretive

acrobatics” is to be discarded forthwith. We are allowed no further interpretation of an already fully interpreted and detailed Quran. We are but allowed only a strict and comprehensible translation of God’s Word where not even a single word is added from our end on the pretext of Interpretation or explanation.

If, when confronted with such a new translation, it is not found easily comprehensible on academic and rational grounds, just discard it and throw in a waste basket for being an unqualified translation. But still, never ever, accept an interpretation, explanation, exegesis of Quran by a human mind, because it would invariably represent a man’s own personal concepts, convictions and understanding. There you will find too many superfluous words not spoken by God.

Quran, according to its own statements, is a fully explained and best interpreted Book. So the unnecessary or superfluous “Art of Interpretation” was a conspiracy inducted by the Damascus autocratic regime of old Pagan Arab chieftains with the sole purpose of distorting and corrupting the Quran’s Doctrine. This act was designed to save their faces amid a gross violation on their part of Quranic Laws. This blatant violation had devastated a great and glorious, genuine Islamic civilization that was just established. The human community on the globe was thus deprived of the opportunity of benefitting from its glittering example.

They were criminals, usurpers of the true Caliphate and terribly needed to hide their un-Quranic take over, from the Muslim masses. So they did it by distorting the whole

concept of Quranic Doctrine. They were Arabs,,,,,Quran was in Arabic,,,,,and was already fully detailed and explained at that,,,,,so there was no point of writing "Interpretations" of an Arabic Quran in the same Arabic language, for the same Arabic speaking Arabs!!! It was a futile and absurd exercise. It was a great Arab Scam !!!

QUESTION NO. 3 (QURAN'S LANGUAGE)

3. Continuing the above point, why reveal the Book in only one language, leaving the rest of humanity to understand its message through human translations and interpretations, resulting in the same misunderstandings and misgivings alluded to above?

- Why grant preference to speakers of one language (Arabic) over the billions of people who don't speak Arabic?**
- And even among those who speak Arabic as a native language, there is no universal agreement on the Qur'an's meanings and interpretations. Within the Arabs, there exist a vast plethora of differing schools of thought that derive different meanings from verses.**
- If one presents the perhaps plausible reasoning that it was a necessity for God to reveal the message only in one language, shouldn't the case be made – retrospectively at least – that that one language should have been English, the lingua franca of this century and the one gone by - as well as the**

increasingly universalized global language of the foreseeable future?

- **One also cannot help but consider the fact that when compared to the spread of the English language under British colonialism, the Arabic language had a very limited amount of success under Arab and Islamic expansion. Arabic is today only spoken in the Middle East, North Africa, and some small pockets in Sub-Saharan Africa. Meanwhile, vast swathes of populations that Islam gathered in its fold, e.g. that of South Asia and Southeast Asia, can hardly string together a sentence of working Arabic (apart from the purely perfunctory Arabic that they learn while reading the Qur'an in its original form).**
- **One is thus further confounded as to why it was Arabic and Arabic alone that was chosen as God's medium of transmission: it's been proven that it has not turned out to be a successful language either in terms of global reach (as mentioned above) or in terms of the number of speakers (totaling a mere 255 million out of a global population of 7.5 billion). Do these meager numbers warrant its choice as the language of God's final message?**

ANSWER No.3) BY AURANGZAIB:

This question looks quite illogical; based on immature assumptions.

The message always has to come to the Messenger in his

own native language to enable him to understand it fully for its subsequent implementation.

A message can't as well be sent in multiple languages at a place where only one single language is spoken; where a movement has to start from a scratch and develop gradually over decades in the same region with the same local language.

And when there's only one single Messenger at a time who is to be addressed in his own language, and that of his community where he has to preach, what point is there to consider another language whatsoever higher status it might have enjoyed at the given time.

There should have been no misapprehensions in the Scripture's translations into other languages had there been no malicious agenda under operation by powerful men of that society who took over the reins of power soon after the Messenger's sad demise. Translation process into other languages would have been a smooth sailing if the powerful capitalists of the time had not unleashed a counter-revolution against the Divine Kingdom and the Book of Divine Commandments.

- Your sub-points are also answered:-

Why grant preference to speakers of one language (Arabic) over the billions of people who don't speak Arabic?

ANSWER:

Quran does not give any kind of preferences to Arabic natives or Arabic speaking peoples over other part of humanity. Quran is the Guidance not for Arabs but for the entire humanity.

- And even among those who speak Arabic as a native language, there is no universal agreement on the Qur'an's meanings and interpretations. Within the Arabs, there exist a vast plethora of differing schools of thought that derive different meanings from verses.**

ANSWER : To clear the question of "existing plethora of differences", we need to digest only one very solid historical fact for most of our answers.

Quran's meanings were, in the very first instance, maliciously distorted by the despotic governments that took over the Khilafat in 35 AH, and the distorted interpretations were immediately prepared and forcefully promulgated over the land and the masses. 1400 years this distorted image remained imprinted in the minds of majority of Muslims. Now after these long centuries there are only some individual efforts observed in the Islamic world to reform and purify the Quranic doctrine once again. So long as the efforts would remain in private hands, the differences would linger on because every individual has its own competence level and his own direction of thought and concepts.

A concerted effort would be needed on official level to undertake this big task and to prepare collectively an authoritative reformed version which should be acceptable to all. Muslim governments are not interested to undertake this crucial assignment. They still are despotic governments and this venture goes directly against their interests.

- If one presents the perhaps plausible reasoning that it was a necessity for God to reveal the message only in one language, shouldn't the case be made – retrospectively at least – that that one language should have been English, the lingua franca of this century and the one gone by - as well as the increasingly universalized global language of the foreseeable future?

ANSWER: English language had no recognition at the time of Quran's revelation of being some language of any consequence whatsoever in the next mellenium to come.

- One also cannot help but consider the fact that when compared to the spread of the English language under British colonialism, the Arabic language had a very limited amount of success under Arab and Islamic expansion. Arabic is today only spoken in the Middle East, North Africa, and some small pockets in Sub-Saharan Africa. Meanwhile, vast swathes of populations that Islam gathered in its fold, e.g. that of South Asia and Southeast Asia, can hardly string together a sentence of working Arabic (apart from the purely perfunctory Arabic that they learn while reading the Qur'an in its original form).

ANSWER: The spread of the English language is a phenomenon of the modern age and had nothing to do with the Arab language and its limited or unlimited spread in the medieval times. We can't compare the spread of English language, due to its recent colonial background, to those values of Arabic that had their perspective in 600 AD and the next 1000 years. Moreover, the Arabic of Quran was, soon after the emergence of Islam, gradually translated into the languages of those territories that continuously fell under the Islamic jurisdiction.

- One is thus further confounded as to why it was Arabic and Arabic alone that was chosen as God's medium of transmission: it's been proven that it has not turned out to be a successful language either in terms of global reach (as mentioned above) or in terms of the number of speakers (totaling a mere 255 million out of a global population of 7.5 billion). Do these meager numbers warrant its choice as the language of God's final message?

ANSWER: Again, the issue here is not the total number of speakers of a language that counts; it is the language the Divine Messenger speaks which a Scripture chooses to be revealed in. This has been the tradition or the principle that is followed by all Scriptures since times immemorial.

And here I leave alone the necessary discussion on the attributes of Arabic language which is attested to be the world's most vivid and expressive and self-explicit language with no parallels found among the assortment of world's other most reputable languages.

QUESTION NO.4 (DIFFERENT TRANSLATIONS)

4. The Quran claims that its message is for the whole world (not just for Arabs). It further claims that it is easy to understand. If that is the case, it should be just as easy to understand through translations. However, the translations themselves are confounding and puzzling: e.g., the translation of Khan & Hilali differs greatly from Dr. Shabbir Ahmed's, which in turn differs with Dr. Qamar Zaman's in many critical areas.

- Again, why lead the non-Arabic population on the proverbial wild goose chase, as it were? Why not ordain one uniform translation that would have prevented schisms and disunity? An All-Powerful God certainly had the wherewithal to do so.

ANSWER BY AURANGZAIB:

Quran is NOT and has never been "easy to understand"! The on ground realities do not confirm the accuracy of that theory.

Quran presents a global humanistic Ideology. A very deeper sense of philosophy is required to comprehend it. General public is not usually supposed to be highly learned to closely follow an ideology. That's why Quran repeatedly laments "wa laakinna aktharan naasa laa ya'lamoona"!!! (But the multitudes of human beings are not qualified to be aware/to know/to understand). So, it is just a distorted translation of the respective Verse,,,,,"La qad yassarnaa al Qurana liz-Zikr.....".

We can forget about this "easy" thing because Quran here is talking about "making Quran available in plenty/abundance" to the general public,,,,,, and not making it "easy to understand". It is an anomaly in the comprehension of our senior scholars; and it can be easily proved by references from world's most authoritative Arabic/English Lexicons. It is also crystal clear from Quran's very inquisitive style of narration where it "challengingly invites those who have the capability of its comprehension",,,,,Fa hal min Muddakir??? "IS THERE ONE WHO COULD HAVE ITS DEEPER AWARENESS"?

Again the issue here is of individual efforts in translating Quran. It is a veritable fact that every individual translator has his own limitations and weaknesses, level of competence and epistemology. However, gradually, the art of translating Quran is improving and more and more plausible and rational translations are being attempted, which are free from the influence of old "Interpretations". Weaker ones are to be rejected under a certain criterion which should not be difficult to standardize and apply. We already have the full concept of that criterion with us; and it can be easily elaborated for the benefit of general public.

Uniformity in Translations, or call it a consensual translation, can only be brought about when the project is undertaken by Islamic governments on a collective basis. For best results, they must make up their mind first, and then select a panel of Islamic scholars of repute, possessing all the required qualifications under a predetermined criterion. Then depute them to carry out this task with mutual consultations and agreement. When completed, the outcome must be declared authoritative and mandatory, closing the doors of further venturing or speculation by individuals.

The All powerful God certainly does not interfere into man's life to the extent of forcing him to agree with each other!!! If He does so, man would become a ROBOT!

QUESTION NO. 5 ("MAHJOOR" QURAN)

5. The "Mahjoor" verse (25:30) is an extremely intriguing one. The relevant section in Surah Furqaan describes the ruefulness of transgressors on the Last Day, while the

Prophet is subsequently shown as declaring: "O My Lord! These are my people, the ones who made this Qur'an *Mahjoor*." (Mahjoor = Disabled; Abandoned; Neglected; Forsaken; Shunned; Of no account)

- **The reader needs to acknowledge that this declaration of the Prophet is a definite prophecy, i.e., it's certain that he will make this announcement to God.**

The prophecy however begs the following questions:

- **That the Prophet will have to make this declaration is evidence that the Qur'an's mission will not be successful, as on the Last Day, the Prophet will declare that his Ummah did not take heed of the Qur'an and treated it as Mahjoor. Can we thus deduce that the Prophet's mission – and the Qur'an's message – is automatically a defeated and lost cause?**

If it's not a lost cause, the Prophet will not have to make this declaration to God. But as we have seen, it is certain that he will make this pronouncement.

- **What is the motivation, then, for us to fight for this lost cause even as we are certain that our efforts will come to naught, because the Qur'an, as a foregone conclusion, will be Mahjoor?**

ANSWER BY AURANGZAIB :

Motivation to fight for the Cause is the innate desire for Salvation or Deliverance on the part of every individual.

Man is undoubtedly a creation and a creation is naturally and consciously attracted towards its Creator and seeks or strives hard to know and get nearer to Him. Those whose inner conscious self is alive would continue seeking Him by following his guidance.

Prophet's figurative lamentation (in metaphoric sense) would refer to the majority of humans who would succumb to material temptations and live out their lives in material greed and transgression. It is a fact confirmed by Quran that very few of humans would achieve the purpose of their creation. Most of them are doomed to the life of hell or stagnation, say, without any further evolution of their conscious values in the Hereafter. And that's all due to their freedom, authority on their own behavior and conduct, and their own choices and selection. Please go through the essence of this Verse (al-A'raaf: 179) "Wa laqad Zaraana li jahannama katheeran min al-Jinni wa al-Insi

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ (١٧٩)

It will tell you with proper justification WHY would the multitudes of Civilized and uncivilized men would opt for HELL in return for their own doings. Simply, they would neglect the manifestation of their inherent conscious values,,,or qualities and attributes.

It doesn't matter if Quran will be left "Mahjoor" by the majority, as will be complained by the Messenger in Quran's metaphoric style. The essential purpose of delivering the Quranic Guidance, i.e., to test and examine the individual performance on the basis of the Divine Attributes endowed into his Conscious Self,,, would have

been achieved by the time the hour is reached to launch/establish (Qiyamah) the final stage of life called Hereafter (Hayat ul Aakhira,,,, or Aakhirat) by our Creator, Who is the Absolute & Ultimate Consciousness.

QUESTION NO. 6 (WAHI'S MODE OF TRANSMISSION)

Now that we know that there are no such things as Angels, what was the exact process of Wahy? How did the Messenger receive Wahy? Was he born with it? If not, who brought the message to him?

- Any angle you consider, there seems to be no scientific way in which Wahy can be rationalized.

ANSWER BY AURANGZAIB:

Very easy Question.

Do you need a messenger to listen to a far away friend or relative?

And do you need a messenger to make others listen to you when they are far away at the remotest corner of this globe?

Certainly not. Your messages are conveyed across the globe immediately and directly through certain wavelengths that roam around this globe all the time with fastest conceivable speed.

So, why should the Creator of this Universe need a medium to convey his messages to one of his own subjects or creations?

God, being the Super and Absolute Consciousness, Who permeates every inch and every particle of His created Universe, doesn't need a medium to transmit His message into His Messenger's mind, or into his Conscious Self. He just wills,,,,,and the message (Wahi) is imprinted in the subject's mind. That's how a powerful consciousness works. You may call it "telepathy", if you like. Some of our fellow humans do acquire that capability – to a very little extent - through development of their inner consciousness.

And why must you conceive HIM sitting some billions of miles away in the heavens far above us??? That's a big misunderstanding based on myth,,,and this question of yours probably emerges out of this misunderstanding from the ancient times. You perhaps assume it to be a very hard undertaking to send a message to someone billions of miles away from the Sender!!! This concept of yours does not stand in consonance with the discoveries of modern sciences.

No Sir,,, not at all. He is around us, very near, nearer to our "Habl al-wareed"!!!

QUESTION NO. 7 (WOMAN AS WITNESS)

. I have still not been able to resolve the issue of male witnesses getting precedence over female witnesses (2:282). Why the imbalance?

- It is sometimes argued that this condition was relevant for that era, but then, Qur'an is a timeless**

message, and all its dictums should be valid for every age.

- **If female testimony is considered inferior due to them being less educated and/or less intelligent than men, then this is not the case anymore in the 21st century, and we can safely discard this as a reason.**
- **If (as Dr. Shabbir says), that more than one woman is required for testimony because the first woman could get distracted by a child, then this too can be eliminated as a reason due to the fact that in modern times, women can safely put their children in daycare whilst they visit the court to provide testimony. In fact, even in the old ages, the women could have (and must have) left their children with a myriad close relatives like sisters, aunts, mothers, or neighbors in order to attend to unavoidable errands. So, Dr. Shabbir's reasoning does not hold water.**
- **So, how do we make sense of the Qur'an dictums on this issue?**

ANSWER BY AURANGZAIB:

Here neither the question of "era" is an issue, nor is the consideration of women as "inferior" emphasized on any account whatsoever. On the contrary, woman here is seen to have been awarded a special status of privilege and respect by having a companion with her as an escort.

With the glorious message of equality of gender proclaimed by Quran, it would be preposterous to take its

injunctions in those comparative terms. I endorse your verdict about brother Dr. Shabbir's theory on this issue. I also cannot agree with him.

However, before I present to you the most up to date rational translation of the respective Verse, which is self-explanatory and most satisfying, allow me to throw some light on the natural functions of man and woman by way of a personal discourse. This discourse stems from some of the remarks you made in your question about "women in 21st century".

To understand fully the spirit of this commandment by Allah, you only have to agree with the universal truth that women is the boss of man's internal world, while man is the conductor of all the outer responsibilities and exigencies.

This universal and veritable truth is substantiated by the great difference in physique, feelings, psychology and social and economic as well as physical functions happily performed by both sexes in their own spheres and jurisdictions. And here we also need to reject out rightly the Western hoax of woman imitating man by trying to undertake his outer world functions and thus making herself independent. Woman is befooled on this point and is lured craftily into making herself easily available or approachable to the majority of devious men around.

On-ground realities reveal and documented facts corroborate that women working in offices and factories

are almost invariably forced and harassed by men to surrender to them sexually. They are always treated discriminately and paid much less than men are. A scant few of them can reach the leading positions. It never means that both cannot perform each other's functions in special cases when grappling with uncontrollable adverse circumstances, and thus feeling compelled to do so. But when they do so, they are mostly exploited. I have a most enlightening and most convincing write-up ready on this theme and would be happy to share it with you if asked.

NOW, Since women belong to internal world, the signing of agreements, presence in the courts of law, loans taking and repayments etc., do not fall under their area of normal functional routine. Therefore, it will always be a special case where non-availability of men would necessitate participating of women as witnesses in a legal affair. Confronted with such a situation, it is natural for a woman that she would feel perplexed while facing this affair lonely. So, it is to help her that a female escort is ordered to accompany her who would be a psychological support for her companion in the process of testifying as a witness among male strangers.

And now, leaving alone the above discussion that explains our personal points of view, let us see how explicit our Quran stands on this issue. It doesn't need any explanations when it ordains in all earnestness that:-

فَإِنْ لَمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ

""However, if two men MAY NOT BE AVAILABLE, so be it a man and TWO such women whom you deem fit as witnesses SO THAT IF ONE OF THEM FEELS

CONFUSED/PERPLEXED/LOST/COMMITTS AN ERROR, the other may prompt the one to help the process.”

The Quranic injunction, as always, is self-explicit. Please note that it makes it a pre-condition that IF TWO MEN MAY NOT BE AVAILABLE, it is only then that you can resort to inducting women in this kind of business. So, Quran makes it clear that it's a special case of compulsive necessity.

Quran is emphatically making another assertion here too, that the presence of two women does not imply some kind of inferiority for them. It is only to help one face an abnormal, out of routine situation with the help of, and in the company of, another female companion of her.

So, let us not generalize a distinctly rare and exceptional phenomenon, just for the purpose of satisfying our zest for criticism.

QUESTION NO. 8 (WOMAN'S INHERITANCE)

The same goes for inheritance laws (4:11). Why do daughters get a smaller share than sons? The explanation usually provided is that daughters get their fair share of property from their husbands. However, this argument fails on the following counts:

- One, what if the daughter never marries all her life? In this situation, there is no husband from whom she can inherit anything.**
- Secondly, what if the husband of the daughter dies penniless and leaves nothing behind for his wife?**

- **Dr. Shabbir explains that unmarried women can be cared for by “other males in the family”, but we see around us that there are many women who are completely destitute and without any male (or even female) family member to care for them. Old age homes are filled with such unfortunate cases.**

ANSWER BY AURANGZAIB:

Again the same universal truth applies which separates both sexes’ fields of operations. Man being a player of the outer world, has a mandatory duty to provide for his female partner and the family. Only he has the savage competitive instincts, fierce combative temperament, cruel determination, unshaken fortitude and tireless stamina for hard labor required to deal with harsh and merciless realities of the outer world.

Woman being responsible for the inner or internal world of our existence usually remains free from the hardships of earning bread and butter for her family. Now keeping in view that the entire responsibility of family economics lies upon man, the inheritance laws give due consideration to his financial liabilities and allots double share to him from parental inheritance as compared with the share of a woman.

This issue is not to be pondered upon in relation with husband and wife and/or father and daughter, or brother versus sister. This issue must be thrown light upon in the greater perspective of MAN and WOMAN and their distinct separate overall natural roles in the society.

It is a normal phenomenon in civilized societies that man hands over his earnings to his female partner running their

common household. In that sense, a man's earning is not to be regarded solely his own income, but it is the earning and the entitlement of both partners of a household. Therefore, man should not be construed as a bread and butter provider, having an edge over woman who cannot go out freely to earn. She on her part works even harder than man to provide for and sustain the family indoors and, sometimes, partly outdoors.

The conclusion, therefore, is that the Quranic Inheritance Laws do not deprive women of their due and legitimate share; but do take into account the overall perspective of their lives and their natural roles and responsibilities.

QUESTION NO. 9 **(MAN'S SUPERIORITY OVER WOMEN?)**

As alluded to in points 5 and 6 above (i.e., weight of testimony, and inheritance rights), one cannot help but get the distinct impression that the Qur'an supports a male-dominated, patriarchal society.

- While the Qur'an indicates equality of the sexes in verses like 3:195, "Indeed, I never let the work of any worker, male or female, go to waste. You are members of one another", and 16:97, "Whoever - male or female - does works that help others and is a believer, We shall certainly cause them to live a good life", there are nonetheless clearly contradicting verses that confirm the Qur'an's idea of men having superiority over women:

- **2:228: "And women shall have rights similar to the rights against them, according to what is equitable; *but men have a degree over them*".**

And

- **4:34: "Men are the protectors and maintainers of women".**
- **4:34 further goes on to specifically advise men on how to deal with the ill-conduct of women. However, the Qur'an does not mention (in this verse or anywhere else) how women should deal with the ill-conduct of men.**
- **Coupled with this are the extensive requirements from women on behaving decently. In 24:30, while the men are simply told to lower their gaze and guard their modesty as it helps in building character, the very next verse makes a slew of requirements from women: they should not show off their adornment beyond what may be decently apparent; they should draw their veils over their bosoms; they should not their attraction be apparent to anyone except a very specific set of closely-related men, or male attendants beyond carnal desire, or children who don't yet have carnal knowledge. Well, why are only women ordered to follow such an extensive list of demands? Why isn't the same demanded from men?**
- **Most people living in the 21st century are aware that these ideas of male superiority have little relevance in today's scheme of things. Women are competing head**

to head with men in every area of life, even in traditionally male bastions like combat operations in the armed forces. In internationally televised endurance competitions, women fitness competitors have been known to outclass male competitors on the same endurance courses. In many households across the globe, women are the sole breadwinners of the family: as single mothers; as wives whose husbands are willingly or unwillingly unemployed; as single women without the support of male relatives; as daughters (with or without brothers) tending alone to elderly parents. Certainly, these women have no men over them who are their “protectors and maintainers”.

- This is to say that life in the 21st century and beyond is shifting from a patriarchal focus to an unprecedented equality of the sexes in all walks of life. What compatibility, then, does this stance of the Qur'an have in these egalitarian times, and beyond?

ANSWER BY AURANGZAIB:

Patriarchal Society,,,,,,YES. It's true. Why not,,,,,because it is only natural.

The modern slogan of equality of sexes is nothing but a hoax, and this hoax has ruined the poor women folk. Were both sexes to be equal, why would they possess physique and psychology, and natural functions as well, radically opposite to each other? Why one comes equipped with the soft and tender female emotions, apparatus and attributes, and the other with distinctly harsh and pugnacious male peculiarities?

As explained in my earlier answers, running or ruling a society belongs to the outer world of man. And the affairs of the outer world are to be dealt with by men, as they

alone have the characteristics to grapple with the frightening aspects of the burning rivalries, ferocious competitions, savage race for material and territorial gains, bloody wars, natural calamities, etc. etc. that people, tribes, communities and nations continue to face down the stream of time.

All the other misunderstandings on your part in this connection arise from bogus and fraudulent translations of Verses we have inherited thanks to the conspiracies of our purely despotic ruling classes of the past .

The Verse 2/228 you referred to, is not talking about women at all, but about the separatist groups or communities (Al-Mutallaqaat);

4/34 and 24/30 are two more such verses whose translations are craftily diverted towards women, while these are dealing with "weaker segments" of society (Al-Nisaa') versus the stronger ones' (Rajjaal) whose duties and/or responsibilities towards weaker ones are fully elaborated therewith.

I didn't think you have missed the entire spread of the most recent rationalistic translations of Quran where these interpolations by our despotic rulers have been exposed, then duly rectified and subsequently replaced with the veritable truth brought forth.

If you did miss the new developments then I sense a huge gap on your part in keeping pace with the evolution of Quranic translations in recent years. And THAT, in my opinion, must be the main cause for this kind of questions arising in your quite progressive mind.

Always watch out for the upcoming latest rational translations of Quranic Verses which work wonders in

rendering all old translations null and void, on the basis of Inductive Logic or the latest Dialectic Rationalism.

QUESTION NO. 10. (POLYGAMY AS PER QURAN)

This point carries on from the previous one, but the injunction for males to marry up to four women merits a separate point on its own.

- **Even if “interpretative acrobatics” would have us believe that men are only allowed to marry multiple women in times of wars and emergencies, it begs the question of why only men have been allowed this right (polygamy). Why aren’t women allowed to have more than one husband at a time (polyandry)? The answer is again the Qur’an’s insistence on a patriarchal, male-dominated society.**
- **Those who defend polygamy say that the concept of polyandry is simply out of the question, and it is a great surprise to them when they are told that numerous cultures across the globe have practiced polyandry, and continue to do so even today. So, in times of emergencies or otherwise, it is conceivably just as sensible for women to acquire multiple husbands as it is for men to acquire multiple wives. In fact, some societies that are hindered by scarce environmental resources have utilized polyandry as a practical tool: for example, the scarcity of land in the Himalayan mountains influences polyandry in some societies there. The marriage of all brothers in a family to the same wife allows the family land to remain intact and undivided. If every brother married**

separately and had children, family land would be split into unsustainable small plots.

- One may find polyandry grotesque and incomprehensible, but this is only due to his environmental conditioning: he has been brought up with a male-dominated worldview in which any other marital arrangement is simply inconceivable. But a person brought up with a completely divergent worldview would similarly find the Islamic male-dominated mindset equally revolting and dumbfounding. The point has to be therefore approached objectively and without the influence of subjective environmental associations.

ANSWER BY AURANGZAIB:

There is no allowance of polygamy in Quran, even in times of wars and emergencies.

A pair according to Quran's Arabic, and as per all the worldwide dictionaries of languages, is always one plus one, i.e., if Quran and all other Scriptures claim equal rights for men and women. And Quran manifestly does so.

Again here, in this particular context of four marriages, the Verse about adoption of Orphans (minor children, both males and females) has been viciously misconstrued and mistranslated by vested interests, in the past. It is this verse from where the injunction of four marriages by men has been fraudulently derived; whereas the verse never once endorses this negative claim.

The Verse in question from An-Nisaa' is defined, along with some other related verses, in its real essence, and reads like this :-

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا (٢)

“And hand over the possessions of Orphans to them in due manner. And in this respect, do not substitute your pious ways with evil i.e. do not grab and add their possessions to yours. This act is regarded a major crime. ”

وَأِنْ خِفْتُمْ أَلَّا تُفْسِدُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنْىٰ وَثَلَاثَ وَرُبَاعَ ۚ فَاِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا (٣)

“Then, if you fear you are not doing justice in relation with the issue of Orphans, then you are ordered to adopt from this neglected class of society, what is thought befitting your own status, two, three or four of them. Again if you fear you won’t make justice with many, then sponsor a single one, or continue with what you already employ, sponsor or finance under a binding agreement. It saves you from over burdening yourself.”

وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا (٤)

“Always pay this weaker segment of society their rights and dues unconditionally. In case they deem it pleasing for them to give a part of it to you, you may accept it in a pleasing and grateful way. ”

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٥)

“Take care not to entrust to those among them who are weak of judgment the wealth which Allah has given in your

charge for their support and economic stability. But do give them their sustenance out of it and treat them generally in a dignified way.”

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا (٦)

“It is also necessary to give these orphans opportunities of self evolution by exposing them to difficult situations until they reach the stage of taking over. Then if you see in them maturity of thought and righteousness, hand over their possessions to them. Do not misappropriate their money when you find them growing up by showing exaggerated expenses. Those among you who are opulent should keep their greed subdued while those who may be needy, may receive from their wealth only as much as is fair and legitimate. And when you hand over their inheritance to them you appoint witnesses to this act. And remember that Allah has his own system of monitoring which is self-sufficient.”

So you can clearly see that there is not even a simple mention of four marriages in those Verses of Quran from where it has been misconstrued maliciously. The verses presented in support of those marriages are in fact dealing exclusively with the sponsoring and upbringing of Yataama (minor children), in as many numbers as you have the financial means for.

Hence, this reformed and rational explanation from Quran

also disposes of the other related points you raised in connection with Polygamy and polyandry issues.

Always look for the most up to date rational translations of Quranic Verses being attempted presently.

QUESTION NO. 11. (FRESH DIVINE GUIDANCE)

How is it that the divine message was finalized in as early as the 7th century AD? The evolution of humanity was by no means complete by that era. It can perhaps be said that it is not complete even today. As we can see, the 21st century presents mankind with a slew of problems that did not exist in preceding centuries. Why is there no sorely-needed divine guidance available in this present world?

- This will be a question even forthcoming generations – those, say, in the 26th century – will also surely ask. Humanity keeps going through revolving doors of ebbs and flows that require evolving frameworks of thought to support such change. What will be the extent of relevance of a book from the 7th century in, say, the 27th or 37th centuries? As we can see, the Qur'an idea of male superiority has already lost significance in as early as the 21st century. As well, the choice of Arabic as the medium of the transmission of God's message also seems questionable in these times and beyond - when it's the English language that is decidedly the most commonly understood language across the globe, and will only continue its influence in the time to come. Arabic meanwhile has remained confined to a limited geographical area, and there is no sign whatsoever

that it will reach the levels of influence of English, or even French and Spanish (the next most widely-spread global languages): the Arab world simply doesn't have the technological, political, diplomatic, or military influence to effect such transformation.

ANSWER BY AURANGZAIB:

Evolutionary process of man was neither completed in the 7th century AD, nor is it finalized yet, as you rightly pointed out, in the present times. However, it did reach a particular degree and had attained a special befitting level in 7th century AD which enabled it to qualify for receiving a detailed and Timeless Mode of Conduct from the Creator.

That "Mode of Conduct" (Hudan – هدى) consisted of universal human values and ideals, and was to be followed in letter and spirit for all times to come, to achieve peace, security, happiness, and all those conditions that cultivate an environment conducive to a rapid growth in human conscious evolution.

You question the validity of this Book of Books with these words : "What will be the extent of relevance of a book from the 7th century in, say, the 27th or 37th centuries?"

You seem to overlook that the Book was revealed to build the best of human CHARACTER. Character has been the pre-requisite for human evolution irrespective of any time period the human caravan might enter in the present or in any unforeseeable future. Man is still in the making and his journey is long beyond any human assessment. However, Human values aren't going to change in the times to come.

We need to bear in our minds that it is not the job of a Religion (or a Scripture like Quran) to tell you the new and

ever changing techniques of agriculture, or the technology to build industrial plants, or the science to modernize your warfare machinery...or to devise the laws governing your economy, sociology, trade or politics. Religion is only concerned with the construction and evolution of man's individual and collective character on the best human lines. And with respect to this great responsibility of it, it has discharged its duties by providing permanent moral values for all times. As long as life is sustainable on this earth, its requirements, its problems and its laws would continue changing. But human structure won't change. So, like today, the most needed element in this world, up till its last day, will always be the best human character. Life and its disciplines may be supreme, but to enforce them would totally depend upon man. And if men are characterless then life with all its disciplines can face constant hindrance in its way, leading to outright destruction.

If characters were not so important, Nixon, the President of the world's greatest power, had not been obliged to resign. President Clinton would not have to beg forgiveness of his nation in the Court.

The vested interests that have persistently planned to corrupt religion's face and disfigure its pristine image and figure, is another and quite different issue.

About the question of Arabic language used by Quran, I have already dealt with this issue in one of my earlier answers.

QUESTION 12. (KNOWN AND UNKNOWN MESSENGERS)

How is it that all of the known messengers were sent only to one demarked geographical area (i.e., the lands of Palestine, Israel, Egypt, and Arabia)? Why is there, for example, no mention of known prophets in China and India, which had been established and flourishing civilizations for eons prior?

ANSWER BY AURANGZAIB:

Quran was sent to a particular geographical region where demographics were connected with a chain of holy Messengers belonging to a certain Patriarch and his posterity. It was only convenient for the people of different faiths in that region to listen to the familiar names of their respective founders, and references to the relevant historical episodes and the names of ancient cities and sites which they already had some knowledge of.

Had they been referred to unknown Messengers of remote areas and shown glimpses of their biographies, being utterly ignorant of their roles and histories, it would have hardly served any purpose in the way of inviting them to the new faith.

That's what we can rationally think of. Quran does stress that there were other Messengers too whose particulars are not being exposed to us in that Book. We should of course be more concerned with its Message which has more importance than some more names of Messengers appointed in areas beyond the reach of common Middle East residents of that time.

QUESTION 13.

(HOLY MESSENGER'S ELIGIBILITY FOR MULTIPLE MARRIAGES)

33:50 of the Qur'an is a very intriguing verse: "...Also lawful for you in marriage were daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts who had migrated with you. And lawful is a believing woman who wishes to marry the Prophet, forfeiting her due share and the Prophet is willing to marry her. This forfeiting of dowry applies to you only, and not to other believers. We have already decreed their rights regarding their wives and women who have sought asylum in their homes. This arrangement is designed to ease any social difficulties on you (as Head of the State)." (Translation by Dr. Shabbir Ahmed, who has noticeably replaced "those that your right hands possess" with asylum-seekers: another act of interpretive acrobatics, we might add).

- **It is intriguing for two reasons:**
 - **One, it sanctifies marriage between cousins. This one sanctification is the reason for the existence of a myriad genetic disorders in the Muslim population, so much so that some Gulf countries have now mandated compulsory DNA testing before cousin marriages to ensure that the offspring of these cousins do not have genetic defects. Well, didn't the all-knowledgeable God know the result of such a union between cousins?**

- Two, the unique mandate to the Prophet on dowry is puzzling. Why does only the Prophet benefit from this mandate, but not other believers? After all, a Prophet is supposed to lead by example, isn't he?

ANSWER BY AURANGZAIB:

The problem you face most of the times is that of archaic translations or interpretations of Quran. Quran here is not talking about marriages at all!

Hence, I believe only a most modern and purely Rational translation of the Verse 33/50 is all you need in answer to your intriguing question. It would erase this question from your mind forthwith and altogether, and transform the entire concept inherited from the fictitious record of our past.

Dr. Shabbir's translation, as well as his "replacement" of 'right hands' possession' by 'asylum-seeker' is not to be relied upon. He and his associates are immersed in a pool of stagnant water that stinks. Their standpoint doesn't make sense at all by way of the modern Dialectic Rationalism. However we must acknowledge that our dear brother and his group are doing in the best way what their level of research and intellect dictates.

So, here is the most academic and rational translation of 33/50 for you which will answer your question in a satisfactory way.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ
وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا
قَدْ لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ

عَلِمْنَا مَا قَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ
﴿٥٠﴾ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا عَلَيْكَ حَرَجٌ

"" اے عالی مقام الہامی مندوب [یَا أَيُّهَا النَّبِيُّ] ہم نے آپ کے ان ساتھیوں / لوگوں [أَزْوَاجُك] کو جن کے معاوضے / اجر تیں [أُجُورُهُنَّ] آپ نے مقرر کر دیے ہیں، آپ کے مشن پر کام کرنے کے لیے [لَكَ] دیگر پابندیوں اور ذمہ داریوں سے آزاد قرار دے دیا ہے [أَخْلَعْنَا] اور انہیں بھی جنہیں اللہ نے مالِ غنیمت کے توسط سے آپ کی ذمہ داری بنایا ہے [أَفَاءَ اللَّهُ عَلَيْكَ] اور وہ آپ کی زیر سرپرستی و نگرانی ہیں [مَلَكَتْ يَمِينُكَ]۔ نیز وہ خواتین جو آپ کی چچا زاد، پھوپھی زاد، خالہ زاد اور ماموں زاد ہیں جنہوں نے آپ کی معیت میں ہجرت اختیار کی ہے، اور ہر وہ مومن خاتون جو نبی کے مشن کے لیے رضا کارانہ خود کو پیش کرتی ہو، تو اگر نبی بطور سربراہ مملکت ارادہ فرمائے تو انہیں قاعدے / قانون / کنٹریکٹ / ایگریمنٹ کے مطابق فرائض ادا کرنے کے لیے طلب کر سکتا ہے [أَنْ يَسْتَكْبِحَهَا]۔ اس معاملے میں اختیار و فیصلہ کا حق صرف آپ کا ہے دیگر ذمہ داروں [الْمُؤْمِنِينَ] کا نہیں۔ جہاں تک دیگر ذمہ داران کا تعلق ہے تو ان کی جماعتوں / ساتھیوں کے ضمن میں ان پر جو بھی فرائض ہم نے عائد کیے ہیں وہ بتا دیے گئے ہیں تاکہ تمام تر معاملات کی ذمہ داری کا بار آپ پر ہی نہ آجائے۔ اللہ کا قانون سب کو تحفظ اور نشوونمائے ذات کے اسباب مہیا کرتا ہے۔ ""

"O you, the exalted Divine Envoy (Nabi), we have allowed, by freeing those of your people from all other responsibilities, (ahlal-na), to work for your mission (laka), while you have already arranged payment of their wages and entitlements (aatayita Ujura-hunna). Those also are allowed whom Allah has retrieved to you as the captives of war (mimma afaa-Allahu `alayika), now working for you under a contract/agreement (maa malakat yameenika). And also are allowed every female cousin of yours, who has migrated along with you, to work for your mission; and any other momin female who volunteers for the mission (in wahabat nafsu-ha) , if Nabi (as Head of State) agrees (in araadan-Nabi), he can summon them to perform certain duties under a regular contract/agreement (an-yastankihu-ha). In this particular

case of women, the authority to make decisions lies solely upon you, not upon other responsible officers (momineen). As far as the other responsible officers are concerned, we have already prescribed their duties in respect of their comrades, subordinates, and companions so that the burden of all the responsibilities does not befall upon you. Allah's laws offer every one ample protection and means of self evolution.

(Very interesting discussion on this question on facebook, if you can read Urdu. I copy/paste it here for you by way of further explanation in reply to your question:-

DrAfzal Ch

آپ نے بہت اچھے طریقے سے بات کو مناسب کرنے کی کوشش کی ہے لیکن معذرت کے ساتھ کہ کم علم ہوں، اتنی تفصیل سے رشتہ داریاں بیان کرنے کی کیا ضرورت تھی کسی اور خدمت کے لئے، اور کیا خدمات یہ انجام دے سکتے تھے یا انہوں نے انجام دی ہیں، حقیقت میں یہ آپ کے کور آپ کرنے کی نیک کوشش ہے جس کا آپ کو ثواب مل جائے گا لیکن عام فہم آدمی کے لئے مزید وسوے ڈال جائے گا،

Like - Reply - December 18 at 8:28pm

Aurangzaib Yousufzai

ڈاکٹر صاحب ہمیں قرآن سے سیاق و سباق کی مطابقت میں عقلی اور علمی ترجمہ کرنا ہے۔ کوئی کور آپ کرنے کی حاجت نہیں ہے۔ کلنک کے داغ دھونے ہیں اپنے نبی پاک کے کردار اور اسلام کے منہ پر سے۔

See More جب قرآن میں عورت اور مرد کو برابر کے حقوق دیے گئے ہیں تو ظاہر ہے کہ ...

Like - Reply - 1 - December 18 at 9:32pm

DrAfzal Ch

سر آپ اس بات سے انکار کرتے ہیں کہ نبی پاک ص. ع. و. نے سات کے قریب شادیاں کیں جب کہ عام مسلمانوں کو چار کی اجازت تھی، خود میں بھی پریشان ہوں کہ بڑھاپے میں بے درپے شادیاں کرنے کی کوئی منطق سمجھ نہیں آتی۔ جب کہ آپ کو عام مسلمانوں کے لئے ایک عملی نمونہ ہونا چاہیے، صرف آپ نہیں اکثر اصحاب نے یہی کام کیا، حصرت علی کرم اللہ نے نبی پاک کی زندگی میں حصرت فاطمہؓ کی وجہ سے کوئی دوسری شادی نہیں کی لیکن آپ کے دنیا کے جانے کے بعد بے درپے شادیاں کیں۔ لگتا ہے یہ عربی کلچر تھا لیکن میں نے اصلاحی صاحب اور دوسرے تراجم میں جب اللہ تعالیٰ کی طرف سے آپ

کو خصوصی شادیاں عام مسلمانوں کی نسبت ، کرنے کی اجازت دی تو بخدا مرے دل میں عجیب وسوسے پیدا ہوئے ۔۔اللہ سے معافی کا طلب گار ہوں لیکن زہن ہے کہ شیطان کا گھر

Unlike - Reply - 2 - December 18 at 9:57pm - Edited

Aurangzaib Yousufzai

ڈاکٹر صاحب،

میں یہ کیسے مان سکتا ہوں کہ نبی اور ان کے اصحاب نے شادیوں کا ایک جمعہ بازار لگایا ہوا تھا جب کہ یہ عورت کے انسانی حقوق اور مساواتِ انسانی کی سراسر خلاف ورزی اور قرآن کے تمام احکامات کی ہتک اور بے عزتی ہے؟

ایک جمع ایک ہی کو کہا جاتا ہے؟ pair جب کہ ایک شادی شدہ جوڑا یعنی

جب کہ عورت کو کہیں بھی کئی مردوں سے شادی کی اجازت نہیں دی گئی؟

جب کہ مرد ویسے بھی سیکس میں عورت کا مقابلہ کرنے کا اہل ہی نہیں ہے؟

جب کہ ایک سے زیادہ پارٹنرز سے سیکس کرنے کے نتیجے میں جنسی بیماریاں پیدا ہونے کا خطرہ ہے؟

جب کہ کوئی عورت فطری طور پر اپنے مرد کے ساتھ کوئی بھی دوسری عورت برداشت نہیں کر سکتی ؟ کیونکہ کوئی مرد بھی اپنی بیوی کے ساتھ کوئی اور شوہر برداشت نہیں کر سکتا ؟

اور پھر کیا حماقت ہے کہ کہتے ہیں قرآن چار شادیوں کی اجازت دیتا ہے؟؟؟ چار کیوں؟؟؟ تین یا پانچ کیوں نہیں؟ کیا آپ اس چار کے عدد کی کوئی حکمت بتا سکتے ہیں، یا بس اس کو اندھوں کی مانند فالو کرنا ہے؟؟؟

قرآن میں یتیم بچوں میں سے دو، تین یا چار کو اپنی سرپرستی میں لے کر پال پوس کر بڑا کرنے کو ہمارے عہد ملوکیت کی بدمعاشی نے "چار شادیوں" میں تبدیل کر دیا اور تلوار کے زور پر اسے منوا لیا تو کیا ہوا؟ آج تو ہم عقل، علم، دلیل اور انسانی نفسیات کی روشنی میں قرآن کا درست معنی سامنے لا سکتے ہیں ۔ اور دنیا کو خود پر ہنسنے سے روک سکتے ہیں ۔

جو خبریں ہمیں شادیوں کے متعلق تاریخ سے ملتی ہیں ان کا ماخذ من گھڑت روایات ہیں ۔ قرآن میں تو نبی اکرم کسی ایک بیوی کا یا شادی کا ذکر تک نہیں ہے۔

Like - Reply - 2 - December 18 at 10:25pm - Edited

Aurangzaib Yousufzai

ڈاکٹر صاحب،

یہ چھوٹا سا دو چار صفحات کا مقالہ ہے ۔ کوشش کر کے بغور مطالعہ کر لیں۔ بات کافی کلیئر ہو جائیگی :-

<http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl...>

religion/Aurangzaib.Yousufzai/Aurangzaib.Yousufzai_The maticTranslation...

EBOOKS.RAHNUMA.ORG|BY NADEEM AKHTAR

Tahir Chaudhry · Friends with DrAfzal Ch and 17 others

اس بڑھ کر ریشنل کوئی اور نہیں ہو سکتی
ویسے بھی اگر ملاؤں کا بس چلے تو وہ ہر آیت میں عورت، شادی، سکس، کو لے آئیں اندھی عوا انکی غلام ہے جو آنکھیں
بند کر کے مان لے گی

احکام تیرے حق ہیں مگر اپنے مفسر
تاویل سے قرآن کو بنا سکتے ہیں پاؤند

QUESTION 14.

**(HEALTH DISORDERS FROM GOD? POVERTY AND OTHER
AFFLICTIONS FROM GOD?)**

**This is a question that is admittedly particular to my
family, but is nonetheless relevant for millions of others.**

- **My wife's niece was born with a genetic disorder which prevents her from deriving energy from the food she eats. (Her genetic disorder was the result of her parents' marriage as first cousins; as discussed above, this union has been puzzlingly given enthusiastic sanctification by the Qur'an in 33:50).**

The child is almost two years old but hasn't met any of her growth milestones. She has already developed cataract in her eyes and has had a painful operation to remove it from one eye, with preparations on to have

the second operation to remove it from the other one. It is clear now that she will never get to enjoy a day of her life, and the prognosis says that she will not live beyond her teenage years - and until then, will have to be cared for like infants. The life of that child, as that of her young parents (both only in their 20s), have been irreparably devastated. Why does a merciful God allow this to happen? And what about the hundreds of thousands of children who are either born with aggressive cancer or develop it at a very early age? Why does God give such huge and oftentimes unsurmountable trials to his beings?

- **God says in the Qur'an that he doesn't place a burden on a being greater than he or she can bear (65:7), and that with every difficulty there is ease (95:5-6). Well, what about this infant who came into this world with a terrible debilitating disease, and will never, ever be able to surmount her disease? What semblance of ease is there in her difficulty?**
- **And what about the multitudes of children who die of hunger and deprivation even to this day? Do they not have a burden greater than what they can bear? 17:31 says, "And do not kill your children for fear of poverty. We provide for them and for you". But here, it's not the parents killing children, but environmental and economic afflictions that are resulting in hunger, malnourishment, and death - even before many of these children learn to walk. Where is the promised provision from God? The blame cannot be alone laid on the unscrupulous rich who have not distributed their wealth to have it reach the hungry and the destitute. Before the rich, it's God responsibility (vide his own promise in**

17:31) to arrange provisions for his creation so that not even a single mouth goes without a morsel for even a day.

ANSWER BY AURANGZAIB:

Man is given a material animal organism to carry him through this life of his until his material death. This physical body is governed by physical laws. Every physical or genealogical disorder in his body is the result of some violation of physical laws pertaining to health care and a clean/safe living. God does not cause a disease and does not remedy one. He has given man knowledge and intellect to control his life and remain cautious in respect of excesses and indulgencies. It is man who inflicts tragedies upon himself or invites health hazards due either to his lack of knowledge or carelessness. Often it is parents' mistakes that the poor children have to bear the brunt of, and suffer incurable hereditary disorders.

God does not control our physical health. So, HE can't be questioned for our ailments. He has devised and enforced physical laws for our physical organism. It is those laws that govern our physical lives under a cause and effect system. With the continued evolutionary process man is growing more and more aware of how to live a healthy and trouble free life. Moreover, he is also discovering more and more causes of our physical disorders, disabilities and ailments, and inventing ways to remedy them.

Similarly, environmental and economic afflictions are also the doings of man. The powerful men among us usurp the entire means of production and sources of sustenance. God would only help us to get rid of those evil characters provided we got united to help ourselves.

In such situations, whenever people succeed in formulating a powerful united front against the exploiters, they turn the situation upside down. But if they fail to do so, the affliction and the miseries prolong infinitely. It is entirely man's own choice. God only guides, does not interfere directly, and creates means of salvation only when people strive for their freedom in an organized way.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

Whatever affliction befalls you is from your own doing. Much of it His beneficent laws alleviate.

Some more explanation:

I will very humbly try to explain this ordeal in easier terms.

It is an issue concerning the global system our physical organisms are governed by. God created an overall system of physical laws which work under a cause and effect basis. There are absolute rules which apply. We live under this system and traverse our way towards gradual evolution in our wisdom and knowledge while finding solutions of our physical problems. . This is our fixed destiny.

We need to compromise with it. We are not dealt with individually under this system, and individual affliction due to our ignorance, indulgence, or greed or excesses is just a matter of routine and is of our own doings. However, how WE deal with that affliction and/or misery exercising our inherent conscious values, is fully taken into account and we will be compensated for it in one way or the other; in this life or in the purely spiritual life of the Hereafter.

He started our lives from the lowest conscious values of our stage of creation, just as HE has done with every stage of creation before us. Our destination is to reach a level where we

would achieve the highest conscious values of our stage. It is there that the purpose of existence of our present stage of creation would be acquired and no further evolution would be needed.

During the way, however, our lives are full of all kinds of sorrows, pains, and pleasures. God affirms that it is planned in this way with the sole purpose of examining how we use our inherent faculties. On that basis alone we will be rewarded or punished at the launch (Qiyamat) of the final stage of creation. We need to understand once and for all that this life of ours is like an examination center, we may like it or not.

By the way, we never hold God responsible for all our worldly achievements, our riches, our loves, our beautiful family lives and our so adored children, not to speak of our passions, frequent fulfillment and our ecstasies of the youthful age. But we readily blame Him for any unpleasantness in our lives.

Let me tell you that God has already lodged a serious protest in Quran for this most selfish attitude of ours.

QUESTION 15.

(IS GOD'S SELECTION OF A MESSENGER A MIRACLE?)

We deny the existence of miracles based on our belief in rationalism. But God's choosing of Prophets to convey His mission is also a miracle (as it is an out-of-the-ordinary happening that doesn't occur in everyday life). We cannot wish away this paradox by saying that this used to happen in the old days but not now: if that were the case, every senseless miracle can be justified.

ANSWER BY AURANGZAIB:

This question of yours belongs, in reality to the Realm of Consciousness in modern terms, which is still called by many of our fellows as the “Spiritual Realm”.

However, selection by God of a highly conscious man out of a community and to depute him to convey His message to his society, though out of ordinary occurrences, but still can hardly be called a miracle.

Miracle is always defined as a super natural *but physical* event that manifests itself openly and loudly for everybody to witness and to have the feelings of awe and wonder.

On the contrary, divine communication with a certain individual is neither a physical occurrence, not is it visible to public as it is related to the Realm of Consciousness and is directed to man’s inner non-material conscious self. That’s why it happens silently and secretly, without notice and without anyone perceiving or imagining it. Divine Messages are revealed to God’s envoys by purely natural phenomenon of conscious intuition or telepathy. They enter directly into mind via the natural process of the Conscious Will of the Creator.

With the advancement of Science, Consciousness is now vastly acknowledged as the power that moves the entire Universe by producing all conceivable forms of Energy as its tools. The same Consciousness is manifested in man’s inner non-material self in the form of Conscious Values.

In the perspective of humanity’s gradual evolution in the form of higher and higher growth of its Conscious Values, we may call the Divine Revelation factor as a form of

“emergent evolution” necessitated by God’s Plan of sending His guidance to man from time to time, through highly conscious men chosen for this task. All this process is done in the inner world of man, with his inner conscious self, by the will of God. Nobody has ever witnessed, or can witness, this purely spiritual phenomenon. It’s a very private and secluded communication.

So what you can’t witness on material level, and the incumbent still stays and lives as a common guy within his community even after receiving this communication, how can you call it a “Miracle”?

QUESTION 16.

(WHY NOT DIRECT REVELATION FOR ALL HUMANS)

Even before considering the above point, the question that arises in one’s mind is why God needs a medium to transmit His message. Cannot the All-Powerful God choose direct God-to-man transmission to ensure that His message is perfectly transmitted (without any chance for anything getting lost in translation)?

- And, once that message is conveyed through His chosen Prophets (with great difficulty, we might add), we see that it gets distorted over and over and over again. It’s plainly obvious that this is quite an unproductive exercise. An All-Powerful God would have surely chosen a more productive method to transmit His message.**

ANSWER BY AURANGZAIB:

A highly competent human Medium is essential because it has not only to transmit the message but to lead people under an organized movement, gain power, and then enforce the discipline on the community to become an example for the neighboring communities to follow, and also for those to come in future.

As that human medium must correspond to an exalted or highly evolved level, so a man of rarely high caliber is required to be chosen for that task. Every human being is not supposed to be consciously qualified to receive God's message and comprehend fully its philosophy and doctrine, and then become a leader of men and a general.

Difficulties in dissemination of the discipline, and confrontations arising there from, are only natural. Humanity is continuously governed by despotic rulers. It is those who have control over means and sources of national wealth and sustenance. God's message is always directed against these mustakbirin, mutrifeen. It always comes to bring about a social upheaval resulting into a revolution that elevates the underdogs on to the seats of power and authority, and relegates the higher ones to the footnotes of history, but for a short while only. The despotic ones again overwhelm the masses in due course of time. Then they launch an all out effort to corrupt and distort the Doctrine in all possible ways, like fake interpretations, literal common place translations, parallel books of guidance like hadith, jurisprudence, etc.

So it goes without saying that God's envoys with His messages do not come to change people's fortunes forever. They only show how it can be done by man on global level once the righteous characters are developed in consonance with the dictates of human conscious values.

QUESTION 17. (WHY PROPHETS FACED ONFRONTATION?)

The difficulties faced by Prophets - alluded to in the above point - also raise a question. We see that all Prophets have faced enormous problems in conveying their message, all of them harassed and tortured, and some of them murdered. Why should the transmission of God's message be such an extremely tortuous exercise? In contrast, it should conceivably be a very easy one: if we come from God, it should be second nature for us to effortlessly imbibe God's message.

- Also, God doesn't explain His selection criteria for Prophets. Shouldn't this criteria be well known among the common population so that when a Messenger suddenly comes and announces his mission, the population accepts him readily and without opposition - in order that the message is successfully transmitted? If a Prophet spends more than half his time fighting wars and subduing the opposition, it would surely affect the efficiency of his mission (which has indeed been the case with all Prophets).**

ANSWER BY AURANGZAIB:

Unfortunately for us, we have been created independent, with a will and power of decision of our own. It has not been made our "second nature" to "effortlessly imbibe" God's message. Instead, our second nature is to follow the pressures of our animal instincts which lead us towards selfishness, greed, pugnacity, confrontation, domination over others, etc.

Had God already made us submissive and obedient, why would he need to send His Reformers with Discipline?

And had he designed us as Robots to act as He willed or commanded, how could he judge us upon the criterion of our independent conduct towards our fellow beings.

His plan does not envisage a smooth sailing for humanity. On the contrary, he has designed a life full of turbulence, catastrophes, bloodshed and misery for us to grapple with. It is only by enduring constant difficulties that man can evolve to higher conscious levels and pave his way towards a life of awards and achievements in the Hereafter. This is how the Exalted One has planned our lives.

AND, Why should God make public his unique criterion for choosing a Prophet ? It's a matter strictly between God and the chosen one. It is exclusively God's own right or prerogative to assess and make sure which one amongst his subjects would fit that exalted position. God is not a material entity in the form of man to be in need of a competitive exam for selection and appointment of a guy as his envoy, by announcing the required **qualifications in public. It would be a joke. Why do you perceive the Almighty Creator in the material form of a mortal?**

You must try to spare some time to comprehend fully the Philosophy of Creation and the ultimate purpose behind its infinite looking process.

QUESTION 18.

(DOES QURAN DIFFER FROM SOME SCIENTIFIC FACTS?)

What about the instances where the Qur'an differs with established scientific facts?

- For instance, the Qur'an tells us on more than a few occasions that all organisms are made in pairs (e.g. 36:36, 51:49). However, we learn in high school biology that not every creature procreates or reproduces through male and female sexual relationship. The whiptail lizard in the Americas is an all-females species which reproduces by parthenogenesis. Viruses reproduce using a host's DNA and are neither female nor male. Bacteria reproduce by cell division. Fungus can reproduce either sexually or asexually. Many species of plants also reproduce either asexually or through pollination.
- The Qur'an says that all animals live in communities (6:38). However, there are several examples of animals that live solitarily, and indeed fight each other for territory, like jaguars, leopards, and honey badgers.
- The Qur'an says in 41: 11-12, "Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient." However, the Earth and heavens did not each "come" as separate entities at any point of time. Earth is a part of this Universe and has developed within it.

ANSWER BY AURANGZAIB:

Let us examine your query in the light of your own words. You said and I quote:-

"However, we learn in high school biology that not every creature procreates or reproduces through male and female sexual relationship."

And please note here that you refer to "procreation through male and female sexual relationship" as a general

and compulsory rule.

But what you quote from Quran affirming your assumption, regretfully does not suggest an ordained sexual relationship as a general rule for a medium of procreation among pairs. Have a look upon your Quranic testimony:-

36/36:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

"Glorious is He Who has created pairs/opposites/diverse kinds in whatever the earth produces, and in men's own selves and also in what they are not aware of."

51:49:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

"And in everything have we created pairs/opposites/different kinds so that you bear in mind and take guidance."

So you see, Allah s.w.t. only suggests creating pairs, not implies a compulsory sexual relationship in all cases of pairs as you emphasize.

So, again your misunderstanding seems to have arisen from the present erroneous interpretations of Quran. You can now easily rule out a mandatory sexual relationship for procreation. Quran never ordains it for all of its creation.

Second part of your question relates to, according to your stand point, the Verse 6/38. However, upon studying the Verse I have failed to find out any suggestion that

stipulates animals always living in communities. It only says that the birds fly with their wings (Yuteeru bi-Junaahi-hi). Wings (Junaahi) is not defined as "communities".

Third point: Verse: 41/11-12 : When Quran says that He wills or orders something to happen, there is no point in assuming that He means an immediate, all of a sudden or simultaneous happening. When he wills, the act of Creation "starts" taking effect; it only matures with due process of time which can be short or as lengthy as in millions or billions of years as per our reckoning. So, here again you fall a victim to the prevalent un-academic and non-literary translations.

QUESTION 19. (CONTRADICTIONS IN QURAN)

What about some contradictions within the Qur'an? 4:82 says, "Will they not then, try to understand this Qur'an? If it were from other than God they would surely have found in it much contradiction". However, there are contradictions aplenty within the Qur'an, for example:

- Alteration of God's words:

6: 34 says that "there is none that can alter the words (and decrees) of Allah", and 6:115 says, "None can change His words".

However, 16:101 says, "When We replace one revelation with another". Please also refer to the very first point in this discussion.

- **Intercession:**

2:123: "Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside)".

However, 20:109 states, "On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him".

- **Are all nations equal?**

49:13 says, "O people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another. The best among you in the sight of God is the most righteous. God is Omniscient, Cognizant".

But, 3:33 says, "Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran *above all people*", and 2:47 says, "Children of Israel! Call to mind the (special) favour which I bestowed upon you, and *that I preferred you to all other*".

- **Are Christians friends or enemies?**

5:82 says, "Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

But 5:51 says, "O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk".

- **Salvation is for whom? For Muslims only? Or others too?**

3:85 says, "If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost".

However, 5:69 says, "Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve".

- **Clarity, or not? To reason and to reflect, or not?**

26:2, 28:2, and 44:2 say that the verses of the Qur'an are clear in itself and make things clear. And at numerous times the Qur'an invites the reader to consider, reflect, and think over its messages (11:51, 23:80, 3:65)

These positive verses are unfortunately completely negated by 5:101, "O you who believe! Ask not about things which, if made plain to you, may cause you trouble". Anyone given to introspection will recognize that this is the verse which is most often used to discourage him from delving deeper and asking questions. For me, this is the most unfortunate and disheartening of all the contradictions.

ANSWER BY AURANGZAIB:

Change in God's Word:

There is a big difference in the meaning of "God's Word" (Kalimah) and the word "Aayah".

Kalimah in 6/34 is God's Word, which means "that which He ordains as a Law or Principle".

Aayah in 16/101 is a "sign", "mark", "evidence", "indication" a "miracle", "Proof", "message" which is sometimes a verse of Quran too when particularly referred to in its proper context of Quran.

By changing a sign or a narrated text and replacing it with another one, God's Laws or Codes (Kalimaat) are not changed. In a more up to date version of his expressions or narrations, He would never change his earlier injunctions. This is what He means.

Verses 2/123 and 20/109: (Is intercession allowed)

No contradiction is being committed here too. Intercession (a favor-centered personal approach) is an unfair and unethical act and God does not approve of intercession in the traditional sense of the word. He knows all that is open or hidden. Some scholars have however defined this word as "to stand by the side of another in solidarity". Verse 20/109 only hints at an unachievable possibility of intercession in His Court, in its own particular style, which requires a little bit deeper concentration to comprehend.

Verses: 49/13 and 3/33 & 2/47: (Superiority of some over others)

Again a very simple point to understand. All humans and communities are equal in respect of human rights and self esteem. However, those who have more TAQWA are always regarded as superior on evolutionary level. That's what Allah swt calls "FadhI". He ordains : (49/13) Inna Akrama-kum `ind-Allahi Attqaa-kum: In the Court of God those of you who are more pious are more respectable. One more definition of FadhI is a peculiar characteristic or responsibility of a person or institution not shared by others.

Verse 3/85: Salvation is for whom? For Muslims only? Or others too?

Verse 3:85 does not say Islam is a Religion. And it does not refer to any faith group. It calls it Deen, a way of life, a line of conduct. So it is obvious that whoever would follow a certain way of life, as prescribed by Allah, would have salvation. No problems about what faith group he belongs to.

Clarity, or not? To reason and to reflect, or not?

To reason and to reflect is one thing; and to ask for unnecessary details of an already clear injunction in order to create difficulty or complication in its simple implementation is quite another.

You need to concentrate on the context of these Verses to fully comprehend their implications.

God never negates the necessity of thought and deliberation, and emphasizes that His injunctions are for those who have knowledge, wisdom, thought and power of deliberation. So He can't simultaneously prohibit questioning, except of that which is superfluous and raised to serve the ulterior motives of creating confusion and absurdity. You can go through the explanation of Allama Pervaiz on this topic (5/101) which is most logical and satisfactory.

Contradiction in 5/82 and 5/51 about Christians as friends or enemies.

5/51 is a general precaution in times of confrontations and turbulence, ordering not to take Jews and Christians as allies during the struggle of your movement against the odds all around.

5/82 is a comparison between the enmity of Jews and that of Christians, where Christian community is said to be of not so extreme disposition against you as the Jews are. They hear you and give due consideration to what you preach to them and have tears in their eyes due to feelings of some kind of affiliation and nearness.

Both Verses are dealing with quite different perspectives or background.

QUESTION 20). THE ABBREVIATIONS IN QURAN

There are 29 chapters in the Qur'an that begin with letters like Alif Laam Meem, Alif Laam Meem Ra, Ha Meem Ayn Seen Qaf, etc., which are known as Muqatta'at, There have been a myriad explanations but there is no common consensus among anyone as to what the meanings of these letters are. The Qur'an claims that it is easy to understand, but the very beginnings of several chapters have these mysterious and cryptic letters that no one has yet been able to convincingly decipher.

- Even Dr. Qamar Zaman – a translator who is ever ready to employ ingenuity in order to derive creative and sometimes fanciful meanings - is flummoxed with this issue; he advises in his translation that "it should be our continuous duty to try to understand these verses".**
- For a book that claims to make things clear, why has God left the readers to go on a wild goose chase in so many different directions in search of clarity?**

ANSWER BY AURANGZAIB:

The abbreviations in Quran at the start of some Chapters.

Yes truly indeed, that's an intriguing ordeal. It's called Huroof-e-Muqatta'at. Different Quranic scholars derive different meanings out of them. None yet qualifies to correspond exactly with the true meaning Quran ascribes to them.

I have been able to solve one or two of these puzzles. And on the basis of that solution I stand to believe that these abbreviations are complete sentences conveying a most appropriate message at their right place according to the known rules of Arabic language and grammar. I also believe that the meanings were fully known in the very early age of Islamic Movement, but later, when the Umayyad usurpers took over, those meanings were deliberately omitted from those earliest Arabic interpretations of Quran that were viciously crafted to corrupt the Doctrine.

By only one example from the first "abbreviation" Alif Laam Meem", the entire picture of this puzzle will be cleared. You need to concentrate in order to have an enlightening answer to your question. Here it goes :-

**It is not Alif Laam Meem. It is Aa Lamma, because you can easily check any Quran available to you to confirm that :
There is Madda on Alif;
There is Fatha on Laam;
There is a Shadda on Meem;**

So it will be read as Aalamma by men of knowledge, wisdom and integrity.

Now if there were no Madda on Alif, and no Shadda on Meem, we would read it as "alama". It would be a third person past tense sentence meaning : He (man) suffered

pain and misery.

But this sentence is in the superlative degree on the measure of "Af'alla". It is "a,alamma", where two Alifs, one for the word alama and one for the measure Af'allah get together in the start and form ONE ALIF with a Madda as per grammar rules. Similarly Meem which only should have a fatha, under the influence of "Af'alla" gets a shadda. And the sentence becomes a superlative one, on the relative measure of Fa'ala (فعل).

So the sentence "Aalamma" simply means He (man) has suffered great pain/misery/affliction.

Hope it goes well with you. This is the story of so-called puzzles. These puzzles are full sentences and will soon be solved for the benefit of humanity.

QUESTION 21. (THE RIDDLE OF NINETEEN)

The verse 74:30, "Over it are nineteen", is another verse that has led interpreters on the same goose chase. There are as many explanations as there are scholars. Again, why lead down readers on this path when the Qur'an contrarily mentions several times that it is a clear book with a clear message?

ANSWER BY AURANGZAIB:

What "goose chase" or "wild goose chase" my dear? Apparently, and according to some very prominent scholars, the word 19 is a Code to testify the veracity of the contents of a Quranic manuscript as to whether or not it has been interpolated, amended, pilfered with, redacted,

etc.

The most interesting explanation is from the great Sheikh Ahmad Deedat. Please listen to him carefully on Youtube. Or read his book on this subject. You will be fascinated by the proven formulas of unbelievable 19's multiples scattered all over Quran. Dr. Rashad Khalifa was probably the first proponent or explorer of this CODE theory which hitherto stands as the most rational and purely mathematical formula to judge the physical or material accuracy of Quranic text.

AND, by acknowledging this mathematical formula as true, Quran's teaching or philosophy is not disturbed in any measure. At the same time the existence of a purely mathematical formula for verification of Quranic contents corroborates the Divine claim that Allah swt Himself is the Protector of Quran's contents and its purity for all times to come.

Sorry, that I can only refer you to two important scholars of the recent past, having not taken up the theme myself yet. I cannot even testify or otherwise of the authenticity of their findings on this subject. But I tell you this; that it overwhelms me to listen to the great Muslim Orator-cum-Debater of all times on this subject, the one and only Sheikh Ahmad Deedat. I don't find one small flaw or fiction or conjecture in his very detailed counting of Chapters, Verses and Words of Quran.

<https://www.youtube.com/watch?v=0-2NgpD7RKc>

(after the 1st 25 minutes)

I have come across only one more theory about the definition of Nineteen. The writer claims that "tis'ah" in old classical Arabic means something complete; accomplished; made perfect. And "'ashr", of course, is defined as an integrated whole, a community, a society, a gathering of people living together.

QUESTION 22.

Why is it customary to omit "Bismillah" before Surah Taubah? What is the reasoning? Again, many diverse explanations, but no sound, convincing answer.

ANSWER BY AURANGZAIB:

Why to indulge in probing of those things that have no influence on Quranic teaching or learning? Quran's message or doctrine is quite clear and enlightening with or without repetitions of the term Bismillah.

However, it might be interesting to note that this omitted Bismillah in Chapter Taubah is, later on, added in the middle of Chapter An-Namal. So An-Namal has got two Bismillahs, to complete the count to coincide fully with the multiple of 19, according to Sheikh Ahmad Deedat.

Lo and behold! There are 19 Bismillahs in the entire length of Quran! "Over it are Nineteen"! عليها تسعة عشر

QUESTION 23. (WHO CREATED THE CREATOR)

This is an age-old philosophical doubt, and I am certainly not the first person to raise it: if everything requires a creator, then doesn't God require a creator too? Who, then, created God? And who created the thing that created God? And who in turn created that thing? I have tried to read up on many Islamic and non-Islamic explanations to get an answer, but have not found a convincing explanation.

ANSWER BY AURANGZAIB:

My dear friend, I think no human being has got the intellectual capacity to answer this question of yours. If I tell you that it was an earlier God who created our present God, you will still persist in your questions by asking as to who created "that earlier God". This is an un-ending chain of questions arising by virtue of our endless power of thinking which surpasses all conceivable limits, thanks to the Universal consciousness our Creator has bestowed upon us.

In short, I think we the created ones can acquire knowledge and awareness of physical and metaphysical facts only up to the limit of the Exalted Person of our Creator, because that is where all our knowledge and wisdom ends. Although we the created ones can think beyond that too, but cannot have answers as our conception cannot transcend the borders of what might be there, beyond our Creator. We exist by virtue of His Will and we owe Him or His plans all the faculties that we possess. We can't even know more about His Creator's Most Perfect Divine Self except what He has told us in the form of His Attributes. We are from Him and we have only

Him to look up to. Perhaps beyond Him there is nothing except absolute darkness!

Let us therefore realize and acknowledge the limits of our mental or imaginative faculties and save our minds from being a target of boggling. Gradually our knowledge and wisdom would reach the highest limits of the scope He has fixed for us in our stage of creation, and perhaps that scope would reveal to us a new world of awareness than what we know presently.

Although "Lam valid wa lam yoolid" is a decisive statement from HIM. BUT, what to do with the unlimited scope of man's intelligent thinking and his obsession for knowledge and awareness?

He keeps trying to transcend even his own Creator!

QUESTION 24. (EXTRA TERRESTRIAL LIFE IN THE COSMOS)

This is an admittedly outlandish question, but it's something I have wondered about since I was a child: Science now recognizes that the Milky Way is but a tiny speck in the vast cosmos. There are billions of solar systems and universes strewn about in the cosmos, and intelligent life forms (such as earthly humans) are almost certainly existent in these universes. According to a very recent revelation by scientists at Canada's Laval University, they have recognized over 200 signals from distant universes, which they are interpreting as efforts from intelligent beings in these universes to make contact with us.

- **Is the Qur'an (God's final testament) a message for these distant universes as well? Is the Messenger ("A mercy for the worlds"- 21:107) also a Messenger for those distant worlds? This should conceivably be so. The Qur'an purportedly contains instructions of God's permanent values, and as he is the sole creator, these should be the same across universes and galaxies.**
- **The Prophet, meanwhile, sent as a "Mercy for the worlds", should be logically the messenger for these distant worlds as well. So, was he sent to these worlds as the messenger? If so, did he have a rebirth/reincarnation for this purpose? Since Islam does not subscribe to the theory of reincarnation, the obvious answer should be 'No'.**
- **There are of course no readily available answers to this rather unique question. But we also know that the Qur'an does not have any references available to find help on this. But if not today, this will be a viable question when the time comes to intermingle with distant solar systems (a march on which humanity is solidly on).**

ANSWER BY AURANGZAIB:

Let us begin with this narrative of yours:-

"and intelligent life forms (such as earthly humans) are almost certainly existent in these universes. According to a very recent revelation by scientists at Canada's Laval University, they have recognized over 200 signals from distant universes, which they are interpreting as efforts

from intelligent beings in these universes to make contact with us.””

The above is still a theory, or hypothesis, or supposition. Let us not dwell on it until and unless some solid veritable facts are ascertained through further studies and explorations. Even the multi-verse theory is still in its infancy.

I’m not against the possibility of existence in this Universe of “intelligent beings” other than us the humans. The idea fascinates me in a thrilling way. However, as long as our scientists are not sure of this probability, we can consult Quran for some suggestions, if any.

First of all, Verse 21/107 that you refer to, says that the Messenger was a Rahmatul lil Aalimeen.

You surmise from here that he was also “a Messenger for those distant worlds? This should conceivably be so.”

However, you will find that “Aalameen” does not only mean worlds or “distant worlds” as you figure; it also means “all mankind” or “intelligent beings of mankind” (See Lane’s Lexicon for the full scope of meanings of Root A L M).

So taken in this form, the Messenger was only an envoy to this world and to the intelligent beings of this world, viz. humans. So, no question arises of his re-birth or re-incarnation in some other “world”.

Secondly, Verse 42/29 is here, it says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

“And among His signs is the creation of the heavens and the earth, and all the moving creatures which He has caused to spread throughout them; and He has also the power to gather them (unto Himself) whenever He wills.”
(Allama Asad)

So here we have something viable to reflect upon. For sure there are living things or, to be more accurate, there is LIFE on such heavenly bodies. However, what form of LIFE it is, we are not given any clues. There is life in an atom too and in a plant as well. Existence of LIFE cannot necessarily mean an intelligent life. Still the theme is open for speculation. Where science is still in the preliminary exploration stage, the Almighty Creator has given us a definite direction or a factual statement to deliberate upon.